

**NOTES, QUESTIONS AND
ANSWERS ON THE COLLECTS.
FOR THE SUNDAYS AND
PRINCIPAL HOLY DAYS**

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Notes, Questions and Answers on the Collects. For the Sundays and Principal Holy Days by
Various

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ON

THE COLLECTS.

FOR THE SUNDAYS AND PRINCIPAL HOLY DAYS.

REVISED AND ADAPTED TO THE AMERICAN PRAYER BOOK.

NEW YORK:
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10000 years ago
Call of
Rev. P. ...
of ...
(J. 11. 1954)

During the progress of a Lesson, the Scholars should refer to the Texts in their Bibles, or to the passages in their Prayer-Books, whenever reference is made to them in the pages of this work. It is presumed that the Teacher will not limit himself to such questions as he may find already framed for him here; for, as he will see, the Author has in many cases simply suggested the direction which they may take, and has left the Teacher, whenever he has found a mine of thought, to work it himself. And surely in a subject like that of which this book treats, a mine of thought may be found in every direction, which will not fail to repay the careful worker.

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THE AMERICAN EDITOR'S NOTE

In preparing this Edition for the press, the first object of the Editor was to make such verbal changes as were rendered necessary by the variations of the American Prayer-Book from the English. It was, however, soon found that these changes were more extensive than was at first supposed, and the opportunity has been taken to make some other slight corrections and alterations, which, it is hoped, will make the work more useful to the Church. Notwithstanding this, those who have used the English edition—the popularity of which has led to this re-print—will find the book substantially the same as before.

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NOTES, QUESTIONS, Etc.,

OR

THE COLLECTS.

INTRODUCTORY NOTES.

FEW portions of the Prayer-Book are more popular than the Special Collects which are used on Sundays and the chief Holy-days. They are associated with the earliest lessons and impressions of childhood. The young, the middle-aged, the old, the traveller, the sick, the bereaved, rich and poor, have all employed them in their private or their public devotions. They have helped to smooth the brow of persons in bodily pain, to comfort the penitent, to support the dying. Their beauty, their simplicity, and their comprehensiveness, have been justly extolled by many persons, and even by some who do not use them in public worship. Writers have sought the aid of imagery to express their admiration of them. "Gems," "pearls," "heart-breathings," "flowers of devotion," are a few of the terms which have been applied to the Collects, but each and all of these expressions must be regarded as a feeble description of their value as brief but solemn addresses to the Throne of Grace.

The antiquity of many of the Collects should be noticed. St. Jerome (born in A. D. 345 at Strigna, or Stridona, on the confines of Pannonia and Dalmatia, educated at Rome, and long resident in a convent at Bethlehem,) is known to have selected several of the portions of Scripture appointed in our Prayer-Book as Epistles and Gospels. As many of the Collects are framed from the portions so selected, may we not conclude, as several writers have concluded, that St. Jerome himself composed the Collects in question? Doubtless, however, those which St. Jerome may have composed, have un-

dergone various revisions and alterations, more particularly when they were incorporated into the ancient 'Sacramentaries.'

Of these Sacramentaries, three are conspicuous:—(1) The *Sacramentary of Leo*, A. D. 483; (2) The *Sacramentary of Gelasius*, A. D. 494; (3) The *Sacramentary of Gregory*, A. D. 590. A considerable number of the Collects may be traced to one or more of these Sacramentaries.

Eight of the Collects used on Sundays, and almost all those which are used on Holy-days, are modern, having been drawn up and inserted in the first Prayer-Book of Edward VI., in A. D. 1549. But with reference to the ancient Collects—the Collects compiled from ancient forms—it should be observed that we have derived them from the Sacramentaries mentioned above, through the medium of a small Service-book drawn up in A. D. 1085 by Osmond, Bishop of Salisbury and Chancellor of England. This Service-book, entitled '*The Use of Sarum*,' was mainly founded upon the Sacramentary of Gregory, which St. Augustine introduced among the converted Anglo-Saxons some time after his landing in A. D. 597. This '*Use*' is noteworthy, because it contained not only most of the Collects, and many of the other forms in our present Prayer-Book, but also because it was the foundation or the framework of what is termed the First Prayer-Book of Edward VI.

The following are the principal dates of the compilation and revision of the Prayer-Book, and they are inserted here to distinguish the compilations and revisions which will occasionally be referred to in the subsequent pages.

Compilations and Revisions.

	A. D.
1. Sacramentary of Gregory,	590
2. St. Augustine's Book founded thereon,	596
3. 'Use of Sarum,' drawn up by Osmond,	1087
4. 'Godly and Pious Institution of a Christian Man,' or the 'Bishops' Book,'	1537
5. 'A Necessary Doctrine and Erudition of a Christian Man,' or the 'King's Book,'	1543
6. The 'King's Primer,'	1545
7. 'An uniform Order of Communion.' (A Communion Office,)	1547

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| 8. The First Book of King Edward. (This was a complete set of Offices for Sundays and Holy-days.) | 1549 |
| 9. 'Second Book of King Edward,' | 1552 |
| 10. Second Book of King Edward, Revised on the Accession of Elizabeth. (Act of Uniformity.) | 1559 |
| 11. Revision at Hampton Court Conference, | 1604 |
| 12. The Prayer Book for Scotland, | 1638 |
| 13. Revision by the Savoy Conference, | 1661 |
| 14. Revision by a Commission, whose changes, however, did not take effect, | 1689 |
| 15. The "Proposed Book" of Common Prayer—proposed and recommended by the General Convention—was never in general use in the United States, | 1785 |
| 16. The Book of Common Prayer, etc., according to the use of the Protestant Episcopal Church in the United States of America. | 1789 |

The title "COLLECTS," has been given to the brief prayers so distinguished, to show that they were either *collected* out of Holy Scripture, or out of the ancient 'Sacramentaries.' In connection with the former of these reasons, compare the Collects for the First and Second Sundays in Advent, and the Collect for Quinquagesima, with their correlative Epistles and Gospels.

In the first Prayer-Book of Edward VI., an *Introit*, or Psalm, to be sung at or before the commencement of the Office for the Holy Communion, was prefixed to each Collect. At the revision of that Prayer-Book, in A. D. 1552, by Martyr and Bucer, two German divines, the *Introits* were removed. The Lessons also that were arranged under the same heading with the Collects, were then placed in the Calendar of Lessons.

The Rubric in the English Prayer-Book enjoins that "*the Collect appointed for every Sunday, or for any Holy-day that hath a Vigil or Eve, shall be said at the Evening Service next before*"—and a trace of this remains in the American Prayer-Book in the direction that *the Collect of the Nativity shall be said continually until New Year's Eve.*